(2) POLITICAL ZIONISM

Anti-Semitism, which revived in Germany and Austria about 1875, gave the first impulse to Zionism in Western and Central Europe, where the Jews were utterly unprepared for such a revival, having in the preceding two or three generations done all they could to become assimilated to their non-Jewish fellow-citizens. They believed they had earned their full admission among the peoples of Western and Central Europe, and their disappointment therefore was great when anti-Semitism, which seemed extinct, reappeared, showing clearly what a wide gulf still separated them from the non-Jews.

Theodore Herzl (1860-1904), the founder of political Zionism, openly admitted that the Dreyfus case (1895) was for him the turning-point. Till then he had regarded the assimilation of the Jews as a natural and desirable process, but the anti-Jewish passions evoked in the French people by the Dreyfus case as in a flash revealed to him the true situation. He realized the existence of a latent hatred of the Jews in the non-Jews which, at the slightest provocation, is apt to burst into a flame. He explained this by the fact that the Jews had no State of their own—they were defenceless against attack, and incapable of national achievements; if anywhere in the world they had a "Jewish State'[5], they

would be equal to other nations and would be treated as such. In his book, *The Jewish State* (Vienna, 1896), Herzl did not name the territory; only when he became acquainted among them, did he decide for Palestine. He then ap~ with the aims of the "Khoveve Zion", and found allies proached the Sultan of Turkey for the grant of a Charter for the colonization of Palestine, but failed to obtain it. Still, by summoning Zionist Congresses in 1897,1898, 1899,1901, and 1903, he succeeded in spreading the conception of "a home in Palestine secured by public law" in a large